

Hawaiian Church Chronicle

"For Christ and His Church"

THE RT. REV. S. HARRINGTON LITTELL, D.D., S.T.D., *Editor*

THE REV. E. TANNER BROWN, D.D., *Associate Editor*

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HONOLULU, HAWAII, APRIL, 1938

No. 1



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Kealakekua, Hawaii. 1905
- The Rev. Canon F. N. Cullen, Retired;
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- The Very Rev. Wm. Ault, St. Andrew's
Cathedral, Honolulu. 1897
- The Rev. Philip Taiji Fukao, Holy Trinity,
Honolulu. 1910
- The Rev. Frank N. Cockcroft, Retired;
Baldwin Home, Paia, Maui. 1915
- The Rev. J. Lamb Doty, Missionary at
Large, Honolulu. 1918
- The Ven. Archdeacon James Walker, St.
Augustine's, Kohala, Hawaii. 1919
- The Ven. Archdeacon Henry A. Willey, All
Saints, Kapaa, Kauai. 1924
- The Rev. Thurston R. Hinckley, Non-
Parochial, Kapaa, Kauai. 1924
- The Rev. J. L. Martin, Waimea, Kauai. 1925
- The Rev. Y. Sang Mark, St. Peter's, Hono-
lulu. 1928
- The Rev. Noah K. Cho, St. Luke's, Hono-
lulu. 1928
- The Rev. H. H. Corey, M.A., L.S.T.,
Church of the Holy Apostles, Hilo,
Hawaii. 1929.
- The Rev. B. S. Ikezawa, B.D., Good
Samaritan, Honolulu. 1931
- The Rev. Edward Tanner Brown, B.A.,
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- The Rev. C. F. Howe, B.D., Church of
Good Shepherd, Wailuku, Maui. 1931
- The Rev. Albert H. Stone, M.A., Iolani
School, Honolulu. 1932
- The Rev. Kenneth D. Perkins, B.A., B.D.,
St. Andrew's Cathedral Parish. 1932
- The Rev. Canon Kenneth A. Bray, B.A.,
B.D., Hawaiian Congregation, St. An-
drew's Cathedral, Honolulu. 1932
- The Rev. Wai On Shim, St. Elizabeth's,
Honolulu. 1933
- The Rev. Charles W. Nelson, B.A., M.A.,
Epiphany, Honolulu. 1936
- The Rev. J. Miller Horton, Holy Innocents',
Lahaina, Maui. 1936
- The Rev. Kenneth O. Miller, A.B., Christ
Church, Kealakekua, Hawaii. 1937

DEACONS

- The Rev. Ernest Kau, Deacon, Non-
Parochial, Ewa, Oahu. 1931
- The Rev. Edward M. Littell, B.A., Deacon,
Grace Cathedral, San Francisco. 1933
- The Rev. Geo. Shannon Walker, B.A., B.D.,
Deacon, Kealakekua, Kona, Hawaii
1934

DEACONESS

- Deaconess Sarah F. Swinburne, St. Eliza-
beth's, Honolulu. 1925

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1931

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Captain Henry Hamilton, Elelee, Kauai.
1932

Captain John Oliphant, Paauilo, Hawaii.
1932

Captain Denis Smith, Kohala, Hawaii.
1936

Captain Harold Wilmot Smith, Elelee,
Kauai. 1936

Hawaiian Church Chronicle

Devoted to the interests of the Missionary District of Honolulu

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Successor to the Anglican Church Chronicle

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Associate Editor

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CALENDAR

April 3—5th (Passion) Sunday in Lent

April 10—Palm Sunday

April 11—Monday before Easter

April 12—Tuesday before Easter

April 13—Wednesday before Easter

April 14—Maundy Thursday

April 15—Good Friday

April 16—Easter Even

April 17—Easter Day

April 18—Easter Monday

April 19—Easter Tuesday

April 21—S. Anselm

April 23—S. George

April 24—1st Sunday after Easter

April 25—S. Mark

April 30—S. Catherine of Siena

May 1—SS. Philip and James, 2nd Sunday
after Easter

Some Questions and Answers About Iolani School

Q—Why are friends of Iolani School raising a fund for a new site for the school?

Ans—The present site at Nuuanu Ave. and Judd Street is much too small: it is rough and unusable. There is no room for an athletic field. Now, rather than later, is the time for the school to move. Its present buildings (with the exception of the Headmaster's house) are old and are not worth repairing.

Q—Iolani school has been at this location for almost 12 years. If the campus is so inadequate and so poorly adapted to the school's needs why has not the public heard something about it before?

Ans—Ever since the present site was bought there has been continuous effort to obtain additional adjoining land but this has been and is now impossible. However, the need for room has become more pronounced in the last few years because the enrollment of the school has increased from 184 pupils six years ago, to 452 at present. There is in addition, a waiting list. The steady increase in enrollment results from the all-round improvement in the school, scholastically, in athletics, in deportment and in esprit de corps. Iolani School holds a place second to none in the Islands, except in physical properties.

Q—At first it was reported that \$500,000 was to be raised for the new site and new buildings. Why is only \$125,000 now being asked?

Ans—After exhaustive inquiry, and on advice of many friends, it was found inadvisable to try to raise the entire half million dollars at this time. That total, however, is the estimated amount that will be needed ultimately for the finished school, but not at once. The revised plans contemplate three steps: *THE FIRST* to raise (through church members and their friends and others interested in Iolani such as Alumni and parents) a total of \$125,000 necessary to take up the option on the 25-acre site on the Ala Wai canal and to level and landscape it

so that it will be ready, at an early date, for use by the School's athletic teams. *THE SECOND* step in the program will be to obtain the consent of the Chamber of Commerce for a city-wide campaign to raise an additional \$125,000 for the purpose of erecting new buildings (some of them of temporary type of construction) sufficient to take care of present needs, moving some of the present buildings (if necessary) from the present site. *THE THIRD* step will be to cultivate foundation gifts and larger individual contributions for the completion of permanent buildings, and endowment.

Q—What are the facts about the proposed new site?

Ans—After an effort extending over a period of years, with investigations covering nearly, if not every, section of Honolulu, an admirable piece of level property was found in the Waikiki section, on the mauka side of the Ala Wai canal, bounded on the Diamond Head side by a drainage canal—containing a total of 25 acres, desirable in every respect. Since the school was unable to purchase the property, a holding company—Iolani Company, Ltd.—was formed to purchase and to hold the property until the friends of the school could have an opportunity to take it over. There will be no profit to the holding company as a result of its part in the transaction. The school may have the property at exact cost plus the carrying charge up to the time the school takes title.

Q—What is purchase price of the new 25-acre site?

Ans—Ninety-eight thousand dollars plus carrying charges (about \$2,000 additional). Grading and landscaping and incidental costs estimated at \$25,000 additional.

Q—When does option expire?

Ans—December 18, 1938.

Q—How will title to new property be held when purchase is complete?

Ans—By the corporation of the Epis-

copal Church in Hawaii, as trustees for the school.

Q—Is it planned to enlarge the student body of Iolani?

Ans—The present policy of the Board of Governors of the School is a maximum of about 500 boys. Headmaster Stone feels that with a larger school much of the personal contact and influence between students and teachers would be lost.

Q—Will the upkeep of the new property be excessive?

Ans—Property used only for educational purposes is not subject to taxation. If we estimate income from tuition fees from 500 boys, deduct actual cost of operation in the present plant we have an additional \$6500 available for maintenance of new property.

Q—Is Iolani really a necessary school—does it overlap other schools in its field and work.

Ans—The best answer is that Iolani now is overcrowded and has a waiting list. It is reported that all other schools—public and private are crowded. One explanation of Iolani's popularity is that its scholastic standing is such that its graduates are qualified to enter the leading West Coast universities on the same basis as graduates of accredited schools of the respective states and able to pass examinations for entrance to other colleges that have such requirements.

Q—But is not Iolani a financial burden to the community?

Ans—Its tuition rates are still attractively low despite a slight increase the beginning of the present term. For the past five years it has scored the unique record of total receipts always exceeding total expenses, and in its expenditures has included more than \$30,000 for new buildings, equipment and repairs. This year this school, by caring for 452 boys is saving taxpayers \$30,898.72, as records show that each pupil costs the Department of Public Instruction \$68.36 in public schools.

Q—How were occasional operating losses financed up until six years ago when it began to balance its budget?

Ans—The Episcopal Church made up Iolani's financial losses. But support

from the mainland has now been withdrawn, on the basis that Honolulu and the people of the Hawaiian Islands are no longer to be extended charity—they do not need it and do not want it. Iolani is making an immense contribution to the people of the Islands—to the present generation and to the future.

Q—Iolani is called a Church school for boys. Why do not the Episcopalians finance this school?

Ans—They have for three-quarters of a century and will contribute generously according to their ability. This branch of the Christian church is not financially strong on the Islands. Few Episcopalians are possessed of more than average wealth. Even if this were the case there is no good reason why Episcopalians should assist Iolani more than other good citizens of the community. In every year's enrollments there are many more non-Episcopalians than Episcopalians. Iolani is a school for the boys of this community and of the Islands. It serves the entire territory, regardless of race or religious belief.

Q—How old is Iolani School?

Ans—Now in its 76th year—founded in 1862 by Bishop Staley, the first Anglican Bishop to the Hawaiian Islands.

Q—What is the responsibility of the Diocese regarding new property?

Ans—The diocese will have no additional responsibility—it is estimated that income from tuition, plus savings in repairs will more than take care of additional operating costs as they are doing now and as they have done for the past six years.

Q—Is there no chance to rehabilitate the present buildings and to obtain athletic grounds nearby, thus avoiding the greater cost of an entire new site with all new buildings?

Ans—This year more than 30 boys (boarders) are housed in cottages off the campus at a rental cost of \$1855 per year. These houses will not be available for next year except at increased rentals and possibly not at all. No additional land is available adjacent to the present site. Inquiry has repeatedly been made as to the possibilities of acquiring adjoining property from the Davies Estate, but Mr.

T. Clive Davies will not sell. Most of the present buildings are in bad repair almost beyond reconditioning. In order to rehabilitate the present plant many new buildings would have to be constructed. Such a make-shift plan would be a waste of money. Only a new and large site will solve the problem of space for athletic activities—an essential part of any modern school curriculum.

IOLANI SCHOOL SONG

(Tune—Finlandia)

O! Iolani, at thy call we gather,
To pledge anew our loyalty and love.
Bound fast to thee by bonds no power
can sever,
Thy sons arise, their firm faith to prove.
Thy sons arise, and with proud hearts
salute thee;
Love stands supreme, our faith shall not
move.

Here friendships weave their mystic
strands forever,
A brotherhood that time shall not defy;
Here dreams of youth take shape and
spring to being,
Eternal as the earth, sea and sky.
With vision clear, our minds, our hearts
stand open;
We will keep faith, our love shall not die.

—A. H. S.

APRIL 25th, SAINT MARK'S DAY

ST. MARK—John Mark was cousin to St. Barnabas, and son of that Mary whose house was a meeting place for the brethren at Jerusalem. He accompanied St. Paul and St. Barnabas on their first Missionary journey, but soon left them and returned to Jerusalem. This caused a sharp contention between the two Apostles over the proposal that he be allowed to again accompany them. He is supposed later to have travelled with St. Peter, and his Gospel is really an epitome of St. Peter's teaching. Tradition states that, after the death of St. Peter, he preached in Alexandria, where he suffered martyrdom by being dragged through the streets by a cord placed around his neck.

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The Offerings On Good Friday

The only missionary work in which the whole Anglican Communion unites is the work under the direction of the Anglican Bishop in Jerusalem.

The contributions are received from every continent—from Canada, Newfoundland, Bermuda, the West Indian dioceses, the Falkland Islands, the Argentine, Africa, north, central and south, dioceses of the Church of India, Burma and Ceylon, Singapore, Sarawak and Rangoon, the dioceses of Australia, New Zealand and Tasmania, while nearly half the total comes from the British Isles.

To the contributions of this glorious world-wide company, parishes in the United States add their Good Friday Offering.

The Anglican Bishopric in Jerusalem

The Anglican Bishopric in Jerusalem has a unique position, being in theory and in practice a Bishopric representing the whole Anglican Communion in the Mother City of the Christian Faith where all other branches of the Catholic Church are represented.

Appropriations are made to the Bishop's work from the Good Friday Offering, sanctioned by the National Council of the Episcopal Church.

The area concerned is some 200,000 square miles; the population is between seven and eight million. There are six separate national administrations. Six languages are in use.

The pastoral care of the Bishop extends over Christians of the Anglican Communion belonging to many races in Palestine, Syria, Trans-Jordan, Cyprus, Iraq, and a part of Asia Minor.

Mission work among Jews and Moslems is also a part of the Anglican Bishop's responsibility.

He maintains and strengthens the relation between the Anglican Communion and the Eastern Orthodox and other Christian groups, "with a view to co-operation on Catholic principles and to the promotion of Christian unity."

The Rev. Canon Charles T. Bridgeman, the American Church's representative on the Bishop's staff, works officially among

the Orthodox and Armenian Churches and has contact unofficial but helpful with Syrians, Copts and others.

The Church in the Holy Land

The Anglican Church has been doing a remarkable work in the Holy Land aiming in a most unobtrusive way at solving Christian rivalries, building up Christian schools, supporting Christian hospitals and stimulating missionary work.

The work of the Jerusalem Bishopric has grown in importance and the present occupant of the See, Dr. Graham Brown, has by his humility, his vision, his wisdom and his spiritual power, brought to the front the great possibilities that lie before our Church at this meeting point of the three great religions which look to Jerusalem as the Holy City. No greater work lies upon our race than the solution of the Arab-Jew problem. The problem is insoluble to anyone but a Christian.

During the Arab strike all our schools, in which Christian, Mohammedan and Jewish boys and girls learn to live and work together in peace, remained not only open but full, a good omen for what may yet be accomplished.

It is a great work, capable of unlimited development, if only the whole Anglican Communion will look to Jerusalem and support the Mission of Jerusalem and the East.

The Holy Land is not simply the by-gone source but is still a living center of our Christian Faith.—Rev. J. W. S. Tomlin, Warden, St. Augustine's College, Canterbury.

St. Peter's Chinese Church in Honolulu paid the balance of their missionary apportionment in a rather remarkable way. The business men of the congregation donated 160 pounds of turkey for a grand Thanksgiving dinner. Naturally the women took these home to cook but brought them back, stuffing and everything, and exactly 360 people finished up the resultant deliciousness, \$120 being realized. That's eating up the apportionment!

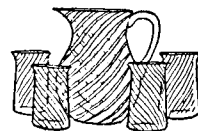
MARY FOOK YIN CHUNG 1873-1938

The Church in Hawaii will carry on without the unceasing work and the cheering presence of Mrs. Chung. She departed this life on March 25th after a remarkable career. Born in Kau, Hawaii, in unpromising conditions in which poverty and apparent lack of opportunity were most conspicuous, she grew up with unfailing cheerfulness and firm determination, which produced one of the finest Christian characters in the Church in Hawaii. She was left a widow with seven small children while still a young woman. She managed a grocery store and brought up her children with equal diligence and success.

In Honolulu she was known to our Church women of all parishes and races, entering into diocesan life eagerly. To St. Peter's congregation, she seemed indispensable. Nothing went on there without her able and active assistance. She shone particularly in the social life, where she organized the parish receptions and feasts for years, using her skill and ability in the preparation of courses on the menu, whether Chinese, Hawaiian, or plain American. All her activities however could not keep her from her place in the Church at the appointed times of worship, for she could be counted on to be there, particularly for making her communions, with the utmost regularity.

Perhaps we can sum up all that might be said about her dependability, thrift, and calm poise when we say that she was what we often describe when we want to pay a real compliment, a real old-time Chinese mother. To that we add a thorough-going and devoted Christian woman.

Four of her sons live in Honolulu, two of them well-known physicians, Dr. Mon Fah Chung and Dr. Walter Mon Yin Chung, and two are in business, Robert Mon Gee Chung and William Mon Chim Chung. The fifth son, Mon Yin Chung, is connected with the Chinese government mint in Shanghai. One of her daughters, Miss Lorna, lived with her mother in Honolulu. The other daughter,



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Mrs. Elizabeth Y. Goo, lives in Chicago, where her mother was able to visit her about three years ago.

The funeral service was held at St. Peter's Church on Sunday afternoon, March 27th. The large Church could not accommodate the friends of all ranks and several races. Interment was at the Makiki Cemetery. A full choir sang both at the Church and at the cemetery, where the quantities of flowers indicated the respect and affection in which Mrs. Chung was held. The services were conducted by her pastor, the Rev. Y. Sang Mark, the Rev. Wai On Shim, vicar of St. Elizabeth's, and the Bishop. Mrs. Chung has left an example of Christian living, victorious over obstacles and difficulties which would have seemed to many unsurmountable. We pray for her increasing growth in knowledge and service in the Heavenly Kingdom.

CAPT. ROBERT V. WOODS

By JARED G. SMITH

Capt. Robert V. Woods, 76, of Kealahou, Hawaii, whose death was reported in March was one of the last survivors of the group who came to Hawaii in the days of the Republic, more than forty years ago, when coffee was thought to be the coming industry of these islands. They gathered from the four corners of the globe, men with an equipment of youth, ambition and high hopes, who saw a pot of gold at the end of the rainbow of their dreams, just as other pioneering groups have changed civilizations and created industries in far lands.

Some ventured and lost. Others merely looked and went away. A few remained to sink their roots into the soil and become part and parcel of this alien land and people until the race was run. Captain Woods was one of these. An Englishman who had plowed the sea, he became a farmer. One of the best cultivators that Kona has ever known, his trees were the thriftiest, his horticulture the best. He was Hawaii's first vanilla planter, incidentally.

Yet the sea and ships were ever his first love. An officer on the old "P. & O." passenger liners of half a century ago, in the China, India, Cape of Good Hope and Sydney trade, whatever he did had to be ship-shape, well found and just so. He renounced his British citizenship, following annexation and gave to his new allegiance every ounce of his loyalty and patriotism, endeavoring to be a better citizen than the native born.

During the World War, when the call went out to retired seamen, needed to man ships, Captain Woods was one of the first to volunteer. Among the services assigned him was that of delivering the old Iwalani to the Cavite naval base, near Manila. The Honolulu waterfront talked for many a day about the course of sprouts she was put through as Captain Woods whipped the old ship into first class shape before sailing—spotless from bilge to bridge, engines overhauled, new cables and every item of supplies and equipment checked as if the Iwalani was a 20,000-ton passenger liner.

After the war, A. W. Carter sent Capt. Woods to the Coast to supervise the equipment of the Bee and Hornet and bring these two steamers here, to ship Parker Ranch cattle to Island markets.

He knew and loved ships and the men who go down to the sea in ships. These services rendered to his adopted country and his closest friend were highlights in his long and useful life among us. A devout churchman, he lived his creed, upright and four-square in all his dealings. The world may remember him for what he did—his friends for the manner of man that he was.—From *The Honolulu Advertiser*.

HENRY DIGBY SLOGGETT 1876-1938

1. By Convocation Resolutions of Sympathy Adopted

Whereas Almighty God in His Goodness has blessed the Church in these Hawaiian Islands through the life and service of Henry Digby Sloggett; and whereas it hath pleased Him, in His wisdom, to call to his rest the soul of our fellow-worker who has taken an active part for many years in the affairs of this Missionary District of Honolulu, therefore, be it

RESOLVED, That we, the members of this Thirty-sixth Annual Convocation of the aforesaid Missionary District of Honolulu, place on record an expression of our gratitude to Almighty God for the service this His servant has rendered as a faithful steward, as well as of our sorrow at his passing from among us; be it further

RESOLVED, That a copy of this resolution be spread upon the minutes of this Convocation, held this nineteenth day of February, 1938; and furthermore, that a copy be made to appear in the Hawaiian Church Chronicle.

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2. By the Vestry of All Saints' Church, Kapaa, Kauai

The Vestry of All Saints' Church wishes to express its deep sorrow and sense of irreparable loss at the passing from the Church Militant to the Church Expectant of its beloved fellow vestryman, Henry Digby Sloggett, who has been since the organization of our Church its faithful and efficient Senior Warden, who has always given freely of himself, his talents and his means in the service of the Church of God and who, in tasks small and great, has served with joy and fidelity.

For his devoted leadership, his wise counsel, his loyal service, his many generous benefactions and his genial friendliness we would record our heartfelt appreciation and we give thanks to God for his life and work in our midst. The loss of his friendly presence and wise counsel will be sorely felt by the Vestry of All Saints' Church, by many important committees of the Missionary District of Honolulu, by the Chapter of St. Andrew's Cathedral, by our Diocesan Convocation and by the Church at large.

To his family we extend our sincere sympathy. May God's blessing be with them in the years to come.

For him we record our unending aloha. May he rest in peace and may light perpetual shine upon him.

In grateful appreciation of a happy fellowship now severed and in thankfulness for the life and service of Henry Digby Sloggett, Senior Warden of All Saints' Church:

Be it Resolved, that this expression of our bereavement be spread upon our minutes, published in The Hawaiian Church Chronicle and sent to the family of our late Senior Warden.



THEODORE F. DREDGE

From the Parish Leaflet, St. Paul's Church, Oakland, California

During the 11 o'clock service, Quinquagesima Sunday, in St. Andrew's Cathedral, Honolulu, Mr. Theo. F. Dredge—for forty years a vestryman, and for twenty-five years, custodian of St. Paul's Church—passed quietly from the Church on earth and joined that vast company of the Church in Paradise. Of him it could always be said (with the Hebrew psalmist): "Lord, I have loved the habitation of thy house, and the place

where thine honor dwelleth". Sunday found him in his accustomed attendance at the Church's service on the Lord's Day. A physician sat next to him. And there and then, the Lord took him. Was it not as he would have wished? In response to cabled messages, the Rector (in the name of the Vestry and "many parishioners") sent a message to Mrs. Dredge and flowers to St. Andrew's Cathedral (to be delivered before the funeral service there late on Monday afternoon). The Vestry has taken steps authorizing the preparation of a resolution to record the long, loyal and faithful service given—always so devoted and cheerfully—to St. Paul's parish, the diocese of California, and to the furtherance of the whole task of the Episcopal Church in the United States and beyond.

"The Minister is ordered, from time to time, to advise the people whilst they are in health, to make wills arranging for the disposal of their temporal goods, and, when of ability, to leave bequests for religious and charitable uses."

IS YOUR CHURCH YOUR TRUEST FRIEND?

I greet you at your birth, bless you at the Baptismal Font and make you an inheritor of eternal life.

I instruct you in sacred truth and thus give you the foundation for a happy, useful and noble life.

I solemnize your wedding day and give you Heaven's Benediction for a joyous and serene home life.

I have, through the ages, filled the world with high ideals (forgiveness, honor, charity) and now helpfulness and sympathy are ever about us to offer one comfort and relief and cheer.

With private and public ministrations, especially in the Holy Communion, I console you in sorrow, and strengthen the purest impulses of your being.

I comfort your aging years, cheer your heart with assurances of the happy, unending reunions soon to be yours with loved ones gone before; and at last I commend your soul unto the welcoming hands of God with my prayers that you may have joy and felicity for evermore.

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A figure of Christ in the Triumphal Entry into Jerusalem on the First Palm Sunday. This carving was used in medieval times in the great Palm Sunday processions which were held in many cities in Europe. It is now preserved in the Schnutgen Museum der Stad, in Cologne, Germany.

"I KNOW NOT HOW"

I know not how that Bethlehem's Babe
Could in the God-head be;
I only know the manger Child
Has brought God's life to me.

I know not how that Calvary's cross
A world from sin could free;
I only know its matchless love
Has brought God's love to me.

I know not how that Joseph's tomb
Could solve death's mystery;
I only know a living Christ,
Our immortality.

—Harry Webb Farrington (1921)



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HERE AND THERE IN THE DIOCESE

Furlough of Archdeacon and Mrs. Willey

On April 2nd these leading Church workers on Kauai departed on regular furlough. They have well earned the rest and refreshment which their furlough should bring.

The arrival of the Rev. James T. Marshall, just before the Archdeacon's departure, was timely, as the new priest appointed to Kauai will be able to take over a large part of the Archdeacon's duties. We wish every blessing for Archdeacon and Mrs. Willey during their absence from the Islands.

Death of Bishop Cook

The Honolulu papers of March 26th brought the news of the death at Johns Hopkins Hospital, Baltimore, of Philip Cook, the Bishop of Delaware and former president of the Church's National Council. Bishop Cook has been a constructive and powerful leader in the administration of the Church's missionary work. His understanding of our problems in Hawaii and his practical help in these difficult years we are passing through, have been generous and constructive.

Our Bishop sent a cablegram of sympathy at once on behalf of this missionary diocese.

"Everything Lost But Faith In God"

The president of the Chinese Church Missionary Society, a layman, Mr. Archie T. L. Tsen, writes that he hopes to pass through Honolulu on his way to the mainland at the request of the National Council in New York, with the approval of Bishop Roberts of Shanghai, to assist in the campaign for the relief and rehabilitation of our fellow churchmen in China. He adds: "I am reluctant to leave my folks in China during this crisis. Our house at Hsiakwan and all the contents have been burnt. We have lost practically everything, but not our faith in God and His plans for peace, justice and righteousness."

A Golden Wedding Anniversary

On the third of March, Mr. and Mrs. Kau Yau Yin began the observances of their 50th wedding anniversary by a service of praise and thanksgiving in St.

Peter's Church, Honolulu. The Bishop celebrated Holy Communion, assisted by the vicar, the Rev. Y. Sang Mark. Miss Jasmine Chang, (daughter of the well-known lawyer Chang Chau for many years vestryman at St. Peter's and now a resident of Nanking, a lifelong friend and "sworn brother" of Sun Yat Sen), played the organ.

Mr. Kau was born in Canton Province, China, in 1861. He was converted to the Christian faith by German missionaries of the Basel mission, and like so many others from that province and that mission, migrated to Hawaii and affiliated themselves with the Episcopal Church. He was appointed lay-reader at St. Peter's Church, and has been vestryman and warden for 43 years.

For a week they received congratulations from their many friends, the special reception being a luau at their residence in Kaimuki on March 5th. The invitation to the service and reception was sent out in typical Chinese form by the twelve children of Mr. and Mrs. Kau—Ernest E. C. Kau, Nelson T. E. Kau, Luther T. E. Kau, David L. E. Kau, James T. E. Kau, Joseph H. E. Kau, Mrs. Amy Chung, Miss Mary Kau, Mrs. Elizabeth Goo, Miss Sarah Kau, Mrs. Esther Yee, and Miss Deborah Kau.

WISER THAN HEROD

Down in the jungles of Africa, where natural human intelligence is given an opportunity to express itself, modern teachers often experience an intellectual surprise. This incident happened in a school where they were studying the account of Herod and the daughter of Herodias, in which the latter asked to be rewarded the head of John the Baptist.

"And now he swore unto her," the teacher read, "whatsoever thou shalt ask of me, I will give thee, unto the half of my kingdom." Now you," the teacher said, addressing a sixteen-year-old African boy, "you may be a chief some day. What would you have done if you had made that promise and Herodias had asked you for the head of St. John the Baptist?"

The young African thought for a moment. "I should have told her," he answered, confidently, "that St. John's head did not lie in that half of my kingdom which I had promised her."

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A DISEASE AND A REMEDY

Morbus Sabbaticus is a disease peculiar to church-goers. The attack comes on every Sunday; no symptoms are felt on Saturday night; the patient sleeps well, eats a hearty breakfast, but about church time the attack comes on and continues until after the services are over for the morning. Then the patient feels easy and eats a hearty dinner. In the afternoon he feels much better, and is able to take a walk and talk politics; but about church time in the evening he gets another attack and stays at home. He retires early, sleeps well, and awakes on Monday refreshed and able to go to work, and has no symptoms of the disease until next Sunday.

The writer suggests a remedy: On Sunday arise at seven o'clock, use plenty of cold water. Then mix and take internally a dose composed of equal parts of the following ingredients, viz.: Will, Push, Energy, Determination, Respect for the Lord's Day, Respect for the Lord's Book, Respect for the Lord's House. Stir well. Repeat the dose every three minutes until church time, unless relief comes sooner.

If the day is stormy, an external application of overshoes, rubber coats and umbrellas will be beneficial. Try it.—*Epiphany Star.*

GREAT MASTERPIECES

The three greatest masterpieces in literature, it is said, are the Lord's Prayer, the Twenty-Third Psalm, and Lincoln's Gettysburg Address. Incidentally, recall their wording:

Our Father which art in Heaven, hallowed be thy name."

"The Lord is my shepherd; I shall not want."

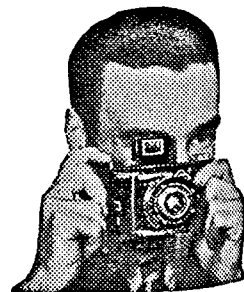
"Fourscore and seven years ago."

Not a three-syllable word in them; hardly any two-syllable words. All the greatest things in human life are one-syllable things—love, joy, hope, home, child, wife, trust, faith, God. All great things are simple.

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St. Mary's Mission.....	18.66
St. Alban's Chapel (Iolani).....	54.53
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St. John's, Kula.....	52.84

HAWAII

Holy Apostles, Hilo.....	33.68
Kohala Missions	178.52
Christ Church, Kona.....	47.83
St. James', Papaaloa.....	20.00

KAUAI

All Saints', Kapaa.....	23.02
West Kauai Mission.....	5.00
Emmanuel Mission, Eleele.....	28.80
United Japanese Serv., Hanapepe	9.06

MOLOKAI

St. Paul's, Mauna Loa.....	4.00
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SOCIAL SECURITY PLAN IS EVOLVED FOR LAY EMPLOYEES OF THE CHURCH

Social Security for lay employees of the Episcopal Church is now available through the Church Life Insurance Corporation, a subsidiary of The Church Pension Fund, according to Bradford B. Locke, executive vice-president of both organizations. "The Federal Social Security Act," said Locke, "does not, for various reasons, include in its provisions benefits for employees of the Church. Since The Church Pension Fund, under its charter, may provide only for the clergy, their widows and minor orphans, the Church Life Insurance Corporation has worked out a retirement plan which will be available to all laymen and laywomen in the employ of any parish, institution, or other organization of the Episcopal Church."

Under the plan an employee may retire with an annuity beginning at a specified date in the future and continuing throughout his lifetime. A strictly contractual arrangement will be made with each employee, two contracts being available: one a Deferred Annuity without cash values or death benefit, the other a Retirement Annuity with cash values and death benefits. Under the Federal Social Security Act, the taxes, corresponding to annuity premiums, are directly related to salary; while under the Church Life Insurance Corporation plan contracts will be issued upon the basis of stated premiums which may or may not be related to salary. In normal cases, one-half of the premium will be paid by the employer and one-half by the employee.

Locke summarized the general plan briefly as follows:

1. The provision for retirement income will be in the nature of a deferred annuity and will be contractual.
2. The contract will exist between the Corporation and the individual employee, but the annuity will be based upon a general fixed plan agreed to by the employer and the employee.
3. The contract will contain a non-forfeiture clause so that the employee will always have the benefit of whatever premiums have been paid on his behalf, regardless of future changes in employment.
4. The cost will be divided between

the employer and employee on a basis to be mutually determined.

5. Normal retirement age is considered as 65 for men and 60 for women. The contracts will be written to mature at a specified age, but options in the contract permit subsequent readjustment of maturity between ages 55 and 70 inclusive.
6. It is hoped that all present lay employees of the Church will be included and that the plan will be compulsory for all new employees.

EASTER OFFERINGS FROM SUNDAY SCHOOLS IN HAWAII 1937

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St. Luke's Mission.....	111.87
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Epiphany Mission	60.68
Good Samaritan Mission.....	24.20
St. Mark's Mission.....	50.00
St. Mary's Mission.....	81.27
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St. John's-by-the-Sea	25.00
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Moanalua Sunday School.....	12.54
Schofield Episc. Sun. School....	22.27
St. Andrew's Priory.....	261.28
Cathedral English School.....	60.00
Good Shepherd, Wailuku.....	46.00
Holy Apostles', Hilo.....	28.10
St. Augustine's, Kohala.....	31.40
St. Augustine's, (Korean).....	4.71
St. Paul's, Makapala.....	34.81
St. James', Kamuela.....	9.10
Christ Church, Kona.....	12.33
St. James', Papaaloa.....	
All Saints', Kapaa.....	50.00
St. Paul's, Mauna Loa.....	24.00

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1936.....	2,072.94
1935.....	1,481.26
1938.....	?



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OUR CHURCH'S TEACHING IN REGARD TO MARRIAGE

The Marriage Institute conducted by the Young People's Fellowship during Lent has proved of real value. Attendance increased steadily week by week, and was representative of the Honolulu branches of the Fellowship. The subjects discussed were full of life and stimulated clear thinking. They brought out clearly the position of our own Church in regard to marriage and divorce. They treated The Economic Problems of Marriage, Marriage and the State, the Common Causes of Divorce, Social Diseases and Marriage, and The Art of Living Together. We sum up the presentation of the subject of Holy Matrimony by this statement from the Bishop of Nevada:

Between the marriage code of the modern state and the teaching of our Lord there is a gulf. For the Church to be faithful to Him she has no choice.

Doubtful cases there may be, even among Christian people, but these must be adjudicated on their merit by properly constituted ecclesiastical authority. Those who choose secular authority as their guide in so grave a matter by that authority they must abide. But the Christian has only one Master, even Christ. "Ye cannot serve two masters."

The Episcopal Church in her teachings sets out several points to be observed:

1. The civil requirements respecting marriage must be complied with.

2. The clergy are to teach publicly the Christian significance of marriage and the family; and instruct privately the candidates in the spiritual requirements and duties of the married state.

3. At least three days' notice of the purpose to marry must be given to the officiating priest by the contracting parties.

4. The parties must be baptized.

5. The service must be public and the parties must provide competent witnesses.

6. Marriage is a life-long union—"Till death do us part."

The married life is a discipline of character. And character is not easily and softly acquired. If the process requires self-denial it also demands self-

giving; and if the pathway to fullness of life be sometimes difficult the Christian must remember the admonition of his Master that the way is both narrow and straitened that leadeth unto life.

Marriage is a blessed state in which love finds its fullest expression. The Church as a faithful mother, watches over her children for their own sake, and wills for them only what is for their highest good.

O God, who hast so consecrated the state of Matrimony that in it is represented the spiritual marriage and unity betwixt Christ and his Church; Look mercifully upon these thy servants, that they may love, honour, and cherish each other, and so live together in faithfulness and patience, in wisdom and true godliness, that their home may be a haven of blessing and peace; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit ever, one God, world without end. Amen.

PETER TRIMBLE ROWE, SAINT AND HERO

Bishop Rowe, who celebrated his eightieth birthday in November, has been Bishop of Alaska almost forty years! Driving dog teams day in and day out, across the ice in colder air than you dream of; going up and down rivers as soon as the ice opens; visiting isolated hospitals having one or two faithful nurses; holding services in stuffy Eskimo huts; cheering the sick and lonely. Strong, patient, with kindly humor, modest to a fault, he carries a warmth of spirit and a burning zeal to the people of a frozen land—and he never asks anything for himself—always for others.

In an article on the Church of India, Burma and Ceylon, the Metropolitan of India says that it now includes over 1,000 Indian priests. He refers to the pressing missionary problem of the 60,000,000 "Untouchables" and to the difficulty of making adequate provision for their instruction in the Christian faith.

TWO OF OUR FAMILIES IN CHINA

A vestryman of Grace Church, Soochow, for fifteen years has given the time and money to the building up of the parish—money made as a physician and in operating a hospital. The other day bombs destroyed both his home and the hospital, disabled him and left his family destitute. . . . A Chinese clergyman retired recently after forty years of service. He was living with his wife and daughter in Shanghai. They were compelled to flee their home at a moment's notice, losing everything but one small bundle of hastily gathered clothing.

GIVE THANKS FOR HAPPY MARRIAGE

London—Four hundred married couples knelt with the Bishop of Lancaster and the Rev. M. Gresford Jones in Holy Trinity Church, Blackpool, on a recent Sunday night, to give thanks for a happy married life. All had been married in the church, and they renewed the vows they had taken there on their wedding day.—*The Living Church*.

One of the greatest phrases from the Oxford Conference was the plea for the Christian to practice "the totalitarianism of Christ."

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PRESIDING BISHOP TUCKER ADDRESSES NATIONAL EXECUTIVE BOARD OF THE WOMAN'S AUXILIARY, NEW YORK,

Bishop Tucker, declaring that a critical situation faces the Church, added that the usual interpretation of such a situation suggests financial difficulty primarily; he said that while the budget for 1938 is \$75,000 short of the emergency schedule, and while the situation in the Orient presents great problems both for relief and replacements in the China field, he felt that these were not insuperable; as far as conditions in China are concerned he feels that *God often uses calamities to bring about His divine purpose in the world.* The real problem, Bishop Tucker said, *lies here at home;* the doubt which exists in the Orient—whether Christianity has proved ineffective at home and whether it has been progressively failing under modern conditions—presents to us the real challenge. In the changing missionary scene when the nature of the work demands cooperation with, rather than evangelization of, the young, immature indigenous Church, we must face the critical point which is—*Are we producing spiritual life on such a high level here that it may flow from us to them?*

He feels the next few years may be comparable to those years in the third and fourth centuries, and later in the time of Xavier, when dangers of heresies and doubts of Christianity's effectiveness almost destroyed the heroic work of the early missionaries. The seeds of militarism were already sown perhaps, in the forced conversion of the Saxons by Charlemagne. Today conditions in Christian countries, full of militarism and economic and social injustices, create the possibility that the non-Christian countries may absorb more of the bad than of the good. Leaders of Japan today, he said, are turning to the patriotic cult of Shinto to revive sentiments of loyalty and other virtues instead of to Christianity and there were more Christians in 1600 than there are today. We must realize, he declared, *the implication of positive Christian living and that Christ must be supreme in lives of people at home.* Our gifts of money and of life are useless unless Christ is incarnate in that sacrifice we offer of "ourselves, our souls and bodies." In conclusion he urged us never to be discouraged but to realize that new opportunities are inherent in every new moment.

The children of the Church Schools can cheer up our missionary giving by making the Lenten Mite Boxes real Treasure Chests. The parents can use these boxes as means of teaching sacrificial giving.

ADDITIONAL PRIEST FOR KAUAI

The Rev. James T. Marshall, Jr., of Baltimore, Maryland, has been appointed as the first resident priest of Emmanuel Mission at Elele on Kauai. Mr. Marshall has been rector of the Church of the Epiphany at Govans, Baltimore, for four years, and comes with Bishop Helfenstein's good recommendation. He will work under the direction of Archdeacon Willey.

Mr. Marshall arrived in Honolulu by the Matsonia on March 31st. He is welcomed as a greatly needed addition to the staff in our Missionary Diocese.

HOW ORIENTAL CHRISTIANS SEEK PEACE

The determination to find a way out of the present warfare in the Orient on the part of Christians; both in China and in Japan, is strikingly seen in frequent occasions when groups from both countries meet together for prayer. Deputations of Japanese Christians have gone to China to meet and confer with Chinese, and similar Christian visitors have crossed over to Japan for fellowship and prayer.

The latest gathering of representatives of both nations which has come to our

attention has taken place in Westminster Abbey, London, where they knelt side by side at the altar rail, and prayed for peace and understanding between China and Japan.

And now that Holy Week is upon us it won't be amiss to ask ourselves how far our past year has been warped by the shifting winds of public opinion. "Reuben, unstable as water, thou shalt not excel." It was the pressure and fear of the volatile sentiment of the crowd that made so many cowards during that first holy week. But isn't the same force at work with equal effect now? Aren't we acquiescing in popular appeals today that we know to be contrary to the purposes of God and to the highest welfare of men? Our Lord declined to do such and they made a cross for him "without a city wall."—*The Desert Churchman.*

Get copies of the Life of Bishop La-Mothe from the Bishop's office.

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THE FAMILY

By DANIEL A. MCGREGOR

The family is the basic unit in the Christian life. The Church is really an extension of the family. The first religious groups in history were family groups. The poet was wrong when he said that the groves were God's first temples. The study of the History of Religions is showing us that the first temple was a home, and the first altar was a hearth. The first priest was not a medicine-man; the first priest was a father. And the Christian life will only grow healthily in nation and in Church when father and mother unite to do the twofold work of the priest, that is, to bear the needs of their children in prayer to God, and to mediate through their own lives the loving-kindness and faithfulness of God to their children.

ACKNOWLEDGEMENTS

Acknowledgement is made here of gifts and subscriptions to the Hawaiian Church Chronicle from March 1st to March 29th. Where the amount is not mentioned, it is \$1.00.

Major A. D. Fiskens, \$2.00; Mrs. Elva Oakes; Miss Elizabeth McKay; Rev. F. N. Cockroft, \$1.30; Mrs. Joseph Lima; Rev. H. H. Corey, \$2.00; Rev. George M. Bambach, \$2.00; Rev. Noah K. Cho; Miss Henrietta Poppleton; Miss Catherine Delamere; Mr. William H. Williamson; Rev. and Mrs. B. Duval Chambers, \$2.00; Miss Edith McLeod; Mr. John D. LaMothe, \$2.00; Dr. Robert Aird; Miss Cenie Hornung, \$3.00; Mr. Edmund E. Wong, \$2.00; Mrs. Jennie D. Marshall, \$2.00; Mrs. Y. T. Kong, \$2.00; through the Woman's Auxiliary, Good Samaritan Mission, \$2.00; St. Andrew's Guild and Auxiliary, \$10.00; St. Luke's Mission, \$1.00; Mrs. Evelyn Littell, \$1.00; St. Peter's Woman's Auxiliary, \$5.00; St. John's, Kula, Maui, \$1.00; Mrs. Page Morris, \$1.00; Rev. H. H. Corey, \$1.00; Mrs. R. B. Anderson, \$1.00; Mrs. Albert Horner, \$2.00; Mrs. Florence Lawrence, \$5.00; Anonymous, \$4.00; Church of the Good Shepherd, \$2.50; total \$36.50.

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THE APPORTIONMENT FOR MISSIONS AND THE ASSESSMENT FOR CONVOCAION EXPENSES FOR THE VARIOUS PARISHES AND MISSIONS

	For Quota and District Missions	Received from Parish or Mission	Received from Sunday School and Y. P. F.	Received from Woman's Auxiliary and Junior Auxiliary	Total Receipts	Convocation Assessment	Paid	Episcopate Endowment
OAHU								
St. Andrew's Cath. Parish.....	\$1,800.00	\$ 200.00	\$.....	\$.....	\$ 200.00	\$350.00	\$.....	\$.....
St. Andrew's Haw'n Cong.....	500.00	.....	.....	.....	.....	53.00	.....	.....
St. Peter's Church.....	725.00	.....	.....	.....	.....	30.00	.....	.....
St. Clement's Parish.....	620.00	58.50	.....	.....	58.50	53.00	.....	.....
St. Elizabeth's Mission.....	350.00	.....	.....	.....	.....	30.00	.....	.....
St. Luke's Mission.....	120.00	.....	.....	1.00	1.00	12.00	.....	.....
Holy Trinity Mission.....	180.00	.....	.....	.....	.....	15.00	.....	.....
Epiphany Mission.....	150.00	.....	.....	20.00	20.00	18.00	.....	.....
Good Samaritan Mission.....	35.00	.....	.....	1.00	1.00	3.00	3.00	3.00
St. Mark's Mission.....	100.00	.....	.....	1.00	1.00	12.00	.....	.....
St. Mary's Mission.....	100.00	.....	.....	.....	.....	12.00	.....	.....
St. Alban's Chapel (Iolani).....	275.00	.....	.....	.....	.....	15.00	.....	.....
St. John's-by the Sea.....	60.00	.....	.....	.....	.....	3.00	.....	4.00
St. Stephen's in the Fields.....	50.00	.....	.....	1.00	1.00	3.00	.....	.....
Moanalua Sunday School.....	12.00	3.00
Schofield Epis. Ch. Activ.....	150.00	2.00
St. Andrew's Priory.....	240.00	10.00
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Good Shepherd, Wailuku.....	360.00	25.00	25.00	30.00
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St. John's, Kula.....	48.00	3.00	3.00	7.00
HAWAII								
Holy Apostles', Hilo.....	180.00	35.00	25.00	60.00	23.00
St. Augustine's, Kohala.....	125.00	7.50	.....	26.00	33.50	12.00	.....	.....
St. Augustine's (Korean).....	25.00	4.00	.....	.....	4.00	6.00	6.00	.....
St. Paul's, Makapala.....	110.00	8.40	.....	.....	8.40	6.00	.....	.....
St. James', Kamuela.....	50.00	13.60	.....	.....	13.60	6.00	6.00	.....
St. Columba's, Paauilo.....	150.00	.....	.....	.....	.....	12.00	.....	.....
Christ Church, Kona.....	190.00	.....	.....	.....	.....	30.00	.....	.....
St. James', Papaaloa.....	210.00	.....	.....	5.00	5.00	12.00	.....	.....
KAUAI								
All Saints', Kapaa.....	240.00	.....	.....	.....	.....	25.00	.....	.....
West Kauai Mission.....	80.00	10.00	.....	.....	10.00	6.00	6.00	.....
Emmanuel Mission, Elele.....	30.00	.....	.....	.....	.....	6.00	.....	.....
MOLOKAI								
St. Paul's, Mauna Loa.....	24.00	.....	.....	.....	.....	3.00	.....	.....
Holy Cross, Hoolehua.....	35.00	12.15	.....	2.00	14.15	3.00	.....	.....
TOTALS.....	\$7,690.00	\$ 473.94	\$.....	\$ 120.00	\$ 593.94	\$836.00	\$ 38.50	\$ 8.06

All monies contributed for missions should be sent to T. J. Hollander, Treasurer, Bishop's office, Emma Square, Honolulu, as soon as possible.